

THE  
REFORMED  
CATHOLICQVE,

Against the

**Deformed Jesuite.**

OR A

**DISCOVERING**

Of the trecherie of the Iesuites

*Against the*

Reformed Churches of FRANCE,  
And other partes.

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*Marke 13. 12. 13.*

The Brother shall betray the Brother to the death, and the Father the Sonne, and Children shal rise up against their Parents, and shall cause them to be put to death.

And you shalbe hated of all men for my names sake, but he that shall endure unto the ende, the same shalbe saved.

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Written by an Inhabitant of Rochill/1621.

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10. *Chrysomelidae* (10)

TOTALS 10-10-1978

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as  $t \rightarrow \infty$ . It is shown that the solutions of the system (1) tend to zero as  $t \rightarrow \infty$  if and only if the matrix  $A$  is Hurwitz.

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 Ou shalbe hated of Kings/ and the great  
test personages of the World / shall ab-  
horre you. It is a Prophecie that is most  
true / and what this daye wee see and be-  
hold to be common amongst us/ wee are ab-  
horred of the people / as the most abhominable per-  
sons in the world/ dispised both of great and litle/ and  
gen.

generally exposed unto the opprobries/ indignities /  
and indiscreet insolencies of mutinous Companions/  
and contemners of the Law of God / only for our  
Religion/ because wee serve God in Spirit and truth  
and because wee will not submit our selves under the  
poake of the beast. The Jew/ the Turke/ the Pa-  
gan/ and the Moore that know not God/ are not ha-  
red of the World as wee are / and whie? because wee  
are of the Religion/ because wee serve God / and will  
not follow the sonne of perdition.

FRANCE at this tyme is full fraughted even  
in the furthest Provinces and partes thereof with  
our miseries. Shadowes deplore and lament our af-  
flictions in the middle of the Reformed churches/ that  
are furthest distant from the realme/ pitie hath made  
knowne the desolation of our holy communerie /  
throughout all the World / are the good servants of  
God in all parts sight / deploing the pitiefull disor-  
der/ and sorrowfull abuse that is now practised in the  
church of God/ prophaning his holy House/ destroy-  
ing his Temple/ spoiling his inheritance / exposing  
the flocke of God/ to the rage of Wolves / and gi-  
ving them for a pray to hungry Wrons / who in  
dispight of God sell them selves and their cruell  
harts with the substance of his deare flocke / and  
which is more sensible/ and the full accomplishment  
of our griefes/ those that ought to help us / are they  
that commit most oppressions and extortions a-  
gainst us / who most unjustly sustaine / maintaine /  
and entertaine those / that doe all these mischiefs  
unto us/ inciting them to doe it / and under pretence  
of doing us Justice / animate them against us / and  
draw

draw them to a publicke rebellion/thereby to wrong  
and make us the authoꝛs of all these seditions. Wee  
are dumb/like sheep led to the slaughter. If wee  
make our complaintes/ and implore the support and  
ayde of those that ought to maintaine us / wee are  
accused to be mutinous and seditious / wee are com-  
mitted to prison/and our innocencie/ without any ju-  
stification is condemned criminall / and turbulent to  
the common peace. Oh most extream Tyrannie/and  
incomparable iniquitie. But alas ! it is prophesied  
and foreshowne by the Lord.

They are not content to have taken Bearn from  
us/to have polluted our Temples/to have forced our  
consciencs/to have prohibited the exercise of the Re-  
ligion unto us in those parts / to have taken our  
goods from us/to have violated our priuiledges / to  
have compelled us to entertaine and maintaine our  
enemies with that small portion that is left us.  
The Wolf takes the Sheep / and deuoures it / the  
Thief takes a mans purse and his mony from him /  
and you take our goods and bodie both / but you  
can not hurt our soules. Wee must giue the iurce of  
our travels unto perfidious hypocrites / to secret  
Traitors/ or to venomous serpents to nourish them  
to make warre upon us/what saue I? To nourish  
them/ when they have as great reuenues askings/  
alas! what impietie is? they rinate us / but not to  
enriche the Crowne of France / but rather to lape it  
open to an invasion. These Jesuiticall conspira-  
toꝛs without foraine enemies/ will rule the regale  
Sceptre / if they attaine to the intents of their  
subtile and diabolicall inventions/ which they have

allredy begon / and seing that they know that they  
can rule both the harts and bodyes of our kings.  
They doubt not (I feare) to obtayne their scepters  
and crownes. They are for the foraine ennemy /  
and not for the upholding of France. Oh most  
dangerous Counsell / in so brave a Monarchie.

These good Fathers that outwardly seeme to be  
the true type and figure of Simplicitie / are inwardly  
stuffed with malice / and having ennemys harts / can  
by no meanes procure the advancement of the state /  
nor the good of the common welth of France. Their  
pernicious desaigne is bent to the conspiration of the  
totale ruin of this happie Monarchie. They seeke by  
the motions and sterrings up of civil warres / which  
they goe about to make against us / by their pestilent  
Preachers / to make a breach for our common ennemy  
that he maye suddenly enter into the midle of the  
prease / and desiring nothing but his owne good. dis-  
possesse our King of his Realme / pull him downe  
from his thyoane / and with us / bring him to the  
white bague.

This is the end / this is the intet / this is the desaigne  
and attempt of these trayterous hypocrites / of these  
Diveelische double harts / of these perfidious and dis-  
loyall Jesuites / whose intents are not to set upon  
those of the religion / to support the Kings authoritie  
but to advance them selves / those parricides / who  
with murthering armes / bathed their hands in the  
sacred blood of our kings / were they not either pen-  
sioners / or schollers of the triple hornes / or were they  
not solicited and provoked thereunto by their in-  
fernall sophistries / teaching - that it is a goodly ac-  
tion

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tion to kill a King that is an hereticque / or that fa-  
voureth heresie.

If wee might be permitted to search and looke  
into the registers of the depositions of the last des-  
perate villaynes / wee shall finde that the last  
woordes of Kabaillac were these: saing / the Je-  
suites promised and assured me / that as sone as  
I had don the deed / the Angells and the Virgin Ma-  
rie woulde carrie mee into Parradise / and in truth /  
those that were present at such a woofull and la-  
mentable accident / report / that as sone as he hath  
slaid the King / he sought to run awape / thinking  
that / that which the Trecherous murderers had  
sayd would prove to be true / and wee shall not only  
know them by the last woordes of that miserable  
wretch / nor by the sentence pronounced against them  
in their banishment. but by the catastrophall endes  
of all those wicked persons / which sheweth them  
openlie to be infamous to posteritie / and therefore  
they are so cruelly animated against us / bycause wee  
drive against / and allwayes accuse them of the death  
of our Kings ; Therefore they seeke to rase warre  
against us / thinking thereby to root us out / but that  
is the thing which wee least feare / protesting these  
that first begin may perchance to repent it.

Wee were prompted that nothing should be in-  
novated in Bearn / to leave that business in suspence  
and not to speake of the 7. monthes / never the lesse all  
those promises were withdrawne / that dewe pro-  
ceedings from such persons might be broaken / and  
his Majestie was perswaded / and that by divers  
great personages / that it was a sinne / yea and a  
great



great sinne to hold his woord therein/ and to the contrarye that it is a worke of great pietie to violate his faith.

These whot spirits / these spotted and blacke consciences/ these disguised Diabells / these perfidious infernall Dogs/ these Massacrers of kings/ publickely teach such pernicious pzecepts/ whereof the death of Chastel serveth for a witnes/ and an authentike seale unto us. They were not content to have done a thousand injuries unto us in Bearn / but since that tyme/ (oh unspeakeable crueltie / and furious madness) they have taken our deade bodies out of the earth/ troubled their rest / and used violence unto our carcases: seing it is a Huguenot / wee must pull him out of his grave/ wee must tye a rope about his necke and draw him thzough the streets like a dog. Oh most outragious beastlynnes and Diabellishe furie.

These Barbarous cruelties were done unto us in the citie of Tours, and worse then they / they brake downe our churche peard / they defaced our Temple and burnt it/ and the Bible/ the holy scriptures/ the Gospell and Testament of God. Whether doe these cruell vilapnes / suppose to triumphe against God/ when they triumphe over his holy woord? and not content therewith / what have they not done? The repetition thereof is most lamentable.

They animated sedicious persons in all places against us/ they did us a thousand mischiefes/ and per (alas) wee durst not open our mouthes to complayne thereof/ that by our teares and sightes wee might pacifie and allwge our greef. Some of our people were cast in pzison/ and some were glad to run away /  
and



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and to set a faire shew upon their crueltie / they put  
some of their side likewise into prison / that were shat-  
ted awape / and the matter winckt at. If wee had  
done the like / wee should have bin imprisoned /  
hangd / and without forme of processe wee should  
hav bin punished for an exemple unto others / (alas)  
will not a good counsell take order in so pitieful a  
distresse. My hart bleedes / but I dare not saye that  
which I know. Ne vult nocere esse locutum. A great  
tree in the ende is puld downe to the grownde / by  
pulling one peece this daie / an other that daie from  
it.

Whie should wee be blamed for assembling in  
Rochell by the kings permission / they take this sub-  
ject to animate themselves against us / to come the-  
ther to ober run us / and to put all to speer and sword /  
wee are pressed and perswaded to separate our selves  
which wee will never doe / that we are a meanes to  
begin againe / and to reduce us into the like miserie.  
It must not be so / wee must either know the short or  
the long / we have bin sufficiently dalied withall / and  
in a manner afflicted / since the lamentable death of  
king Henrie the great of famous memorie / the more  
wee stape / the more wee are vexed / the more wee re-  
mit / the lesse wee are eased.

If they threaten to put us to death / wee are ac-  
customed thereunto / if they threaten to burn us / wee  
have past through that already. If they threaten to  
cut of our heads / wee have staped that also. Is not  
the river of Seine yet red all over with the blood of  
our Fathers? Is not the River of Loire all bloody  
by the measure of our Wetheren? Is not the River

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of

of Rofne yet purple with the blood of our graund-  
 fathers: Are not the ashes of our prediceffors that  
 were burnt: Still whor: are not the high wayes still  
 full of the bones of our kindred: that were trapecta-  
 rously murdered: for the profession of the reformed  
 Religion: and for refusing to follow the footstepp  
 of Antechrist: All this is nothing: let us make the ri-  
 vers shew of a Vermilion color with the abundance  
 of our blood: let us contemne fyer and fagot / Swords  
 and shot / gibet and wheel for Religion sake: for the  
 service of God: and for professing Iesus Christ: for  
 he himself saith: He that acknowledged me before  
 men I will acknowledge him before my Father  
 which is in Heaven: as to the contrarie / he saiched  
 thate whome tribulation and feare of death hath  
 made to fall from their profession. He that shall denie  
 me before Men: I will denie him before my Father  
 which is in Heaven: he that is ashamed to acknow-  
 ledge me before men: I will be ashamed of him be-  
 fore my Father which is in Heaven: And againe he  
 that loveth his life more then me / is not worthy of  
 me.

Then thinke by spoyling one member by destroy-  
 ing one towne / by putting a thousand Millions of  
 people to death / that the whole body of Religion is  
 thereby exterminated / wee spring up againe out of  
 our ashes / our blood hatcheth us againe: Those  
 great and cruell Massacres committed upon our fa-  
 thers / have not deminished us. It is Gods cause / the  
 Lord will undertake our defence / and withstand the  
 rage of our ennempes.

They make warre against us: which is manifest  
 and

and euidēt / but pietie is not the principal cause of  
 their desaigne / for seeing that Alchists and Jewes are  
 suffered to liue peaceable / they may wel permit us to  
 liue in the Realme indifferently among the common  
 people obediently / as they have hether to done / but  
 because wee have directly banded our selues against  
 the wicked enterprises of the satanicall instructions  
 of this sodometicall societie / and that wee disclose the  
 subtilties / the craftines / the infernall practises / and  
 the antitheticque or contrarie Doctrines of this  
 communalitie of mamon / and publishe and make  
 them knowne to simple ignorant fellowes seducers  
 of the people / they are stirred up against us feareing  
 that their state will dekie and war worke and worke /  
 and that in the ende they shall no longer be able to  
 subsist against the truth / and also having an appre-  
 hension / that at the last they shall see the Romishe  
 glorie and profit overthrowne / which to maintaine  
 they doe most audaciously strive against God / and  
 because wee uphold his name and defend the truth /  
 they seeke by a Diuellshe counsell to destroy us / as  
 the most strong and most puissant ennemys of the  
 apostolike seate.

These Wiers / these Basiliskes / these Tigers / these  
 furious Dragons / are the cause of all the mischief  
 which wee see to be prepared generally to afflict all  
 France / specially aiming at our destruction / like  
 greedy and ravening Lyons. Let us stand firme and  
 fast by the cre of faith / and let us repose all our con-  
 fidence and hope in God / without looking or at-  
 tending for ayde from man / for / If God be with us /  
 who shall be against us?

Wee make profession of the Reformed religion/let not/torments/martiring/rackes/noz horroz of death make us at any time to waver / noz change our Religion: let us not feare the World/Emperors/kings/ Monarches/ Princes / noz whole realmes noz Nations sediciously animated against us / let us freely and boldly confesse that wee are Christians/and that wee will rather endure the crueltie of death / then denie Iesus Christ. Nevertheless let us flie and shun the occasion / as much as wee can / and if wee can by no meanes aboyde the perill/ and not hinder the blow/let us rather burst then obay Antechrist/les us rather embrace condemnation then mercie / and shew our selves constant in death / for the Gospell of Christ. God died for us / then are not wee bound to die for him? Shall wee bowing downe our heades shamefully without hoape/retire/esteeming our selves happie to have that favoz and that libertie/after wee have bin proclaimed traitors to his Majestie?

It is a follie / it must not be so / either wee will be punished/or wee will be Justified / wee will have all or nothing. Wee have set the crowne upon King Henry the fourth / deceased / of glorious memorie: (France knowes it well)and wee will give the Scepter to King Louis the 13. God will give that grace/ being able to do more / and being stronger then wee are thought to be: awape with favour/ awape with the mignions of fortune / and those unmarried courtiers/awape with those capucine consciences / they have sufficientlie and to much / to our great grief/ troubled the seces of our Atlas/by their bewitching sozceries / possessing the noblest parts of his under-  
Wee

Wee will not rebell against the king / and much lesse will wee contradict the will of God / nor endure that men should annihilate our auncient Priueledge / wee will not endure it / and let it not be thought to be strange / if wee oppose the same withall our forces / for wee will never endure / that men should put a knife to our throates / without putting their hands to it.

If wee take Armes in hand / it shalbe to redouble the king upon his throane / to commaund absolutely over his people / and to prevent that mischief that is intended towards us / and if wee fight / to defend our selues / it shall bee to maintaine the faith of the Gospell / and preserve the kings autoritie / although they cover themselves with baile of Regall authoritie / to assaile us / but all proceeds from wicked counsell. Wee feare God / and honoz the king.

What pitie is it / all the World is animated fore against us / and there are some amongst us / that would betraye us / patience / let God be prayesed / and doe all for his glorie.

At this daie it is a crime to be one of the Reformed Religion / but that crime is pleasing unto God : There is neither Emperoz / King / Monarche / Prince nor Lord / to be chozt there is none / that wee ought to obaye before God. If they kill our bodies / they can not kill our sowles. They have a quarrell against us long since / all that formerly past / was but subtilties to intrap us / wee are put from publicque offices / wee are prohibited common commerce / our Elections are transported / our Priueledges are eclipsed

sed / and if they durst they would constrain us / to  
 play banckerupt with God and religion / but wee  
 will sooner die then to doe wrong to our soules / wee  
 will neuer doe it / yea rather die a thousand deaths /  
 then violate the Faith wee have vowed unto God.  
 The three children contended of Nabuchodonosor and  
 his sper. The Prophet Daniel did not feare the rage  
 of the Lyons / let us rather be kild / then bow our  
 knies to Baal / let us rather be throwne into the  
 mouthes of burning sprie furnaces then to breake  
 our Law / and denie our God / and let us not lose cou-  
 rage / nor be afrayd / for all the tyrants. Luke  
 warneth and wicked men that may be found among  
 us though they be never so great principall persons /  
 and puissant / yea though they were our Fathers /  
 Brethren / Sisters / or our neerest kinsmen. Iesus  
 Christ found a Judas among his Apples let us die /  
 let us die courageously to maintaine Gods quarrell /  
 that at the ende of our course / after wee shall have  
 fought a good fight he may receave / and crowne us  
 in Paradise with the incorruptible crowne of glorie /  
 perpetually to sing to his honor and glorie with the  
 Angels and the blessed for ever and ever / Amen.

Veritas odium parit & Supplicium.

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